

# The Temple Artisan

JANUARY, 1915

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**Mysticism, Social Science and Ethics**

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**HALCYON, CALIFORNIA**

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# THE TEMPLE

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**P** RIMARILY, The Temple is a cosmic organic centre, the constituent parts of which are the units of collective humanity.

Coincident with the original impulse, the first emanation from the Central Spiritual Sun—the Universal Heart—came into manifestation, the Father-Mother-Son, the triangular corner stone of The Temple, upon which is rising, age by age, a geometrically perfect edifice. The cap stones to the pillars of the porch, and the outer walls are now being laid, preliminary to the work of the roof-builders—the humanity of the sixth great root-race.

The place of each stone is determined by the law of selection, and the same law determines the different Degrees and Orders which lead to and from the great Stone of Sacrifice which rests upon the pavement of the Central Square.

The development of outer conditions, planes and personalities must keep pace with and correspond to the development of the interior man, or evolutionary force would be diverted from its proper channels.

When the Craftsman or Apprentice to any Degree has finished his term of service, and has mastered all the details of the work, he is “recognized” by the Master Builder, and raised to a higher Degree, although he may never be conscious of the presence of that Master, until his apprenticeship is completed, and he in turn becomes a Master of a lower Degree.

The organization of The Temple, the members of which belong by evolutionary right to a certain Degree of Cosmic Life, which Degree is subdivided into seven Orders, is the continuation and expansion of the work of the Masters revived in this country a quarter of a century ago by certain chelas or disciples.

To the efforts of the Masters is due the impulse which has caused the great advance in scientific, philosophical and social endeavor; for they are the guardians of Ancient Wisdom and Knowledge, in which lies the root of all progress; and the work of The Temple is to cultivate and embody the highest principles of all such endeavor in one stupendous living organic whole.

It is a common belief that the fires on the altars of the Ancient Temples have been permitted to die out: but “those who know” say this is not true; that they are but hidden from the view of the masses, awaiting the time when the veil of ignorance and corruption hanging before the hearts of the humanity of this transitory period, shall be rent asunder, and the light of the ages become manifest to all. The time is comparatively close at hand when the doors of “The Temple of the Mysteries” shall once more swing outward. The Site of that once wonderful structure has been rediscovered, and when the Lord, the Saviour, the Elder Brother of the human race once more reappears to claim his own, He will find a place prepared for him by those who, having heard this call, “Come over and help us,” have faithfully responded, and have taken up their share of the burden of responsibility. Are you of that number?

Address THE TEMPLE, Halcyon, California.



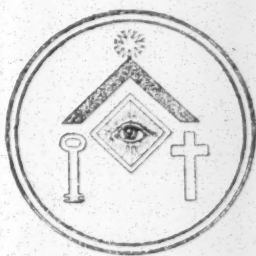
# The Temple Artisan

Vol. XV.

JANUARY, 1915

No. 8

Behold, I give



unto thee a key.

## BLESSINGS AND CURSES.

*The blessing of the Karnic Lords doth fall on him who dams the stream of evil into which his fellowe man hath been engulfed, that so he be not swept away before relief can come. But woe betide the man who undermines the dam another man hath built, and turns that stream of evil on its course regardless of the struggling victim in its depths.*

*The curse of unrequited good must fall upon the man who molds the spoken falsehood of another 'gainst his friends into a semblance of the truth, by holding back his hand when full support was needed to maintain the truth.*

*The Gods look down in love upon the man whose friendship is a priceless gift, whate'er or whomso'e'er it be bestowed upon,—the man who says, "he is my friend and therefore sacred unto me whate'er betide," when other men would turn him from his trust. For well they know, those rulers of the stars, that he who hath the power to hold his gift of friendship free from stain hath reached a height where but a step can intervene 'twixt him and them.*

*No greater gift hath God or life bestowed on man than that of friendship pure and undefiled. The very angels in the heavens may well be envious of that gift,—therefore no greater sin can man commit than that which robs a fellowe man of that great gift.*



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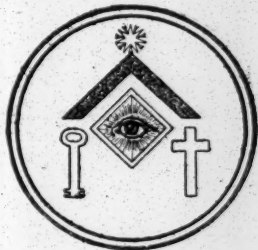
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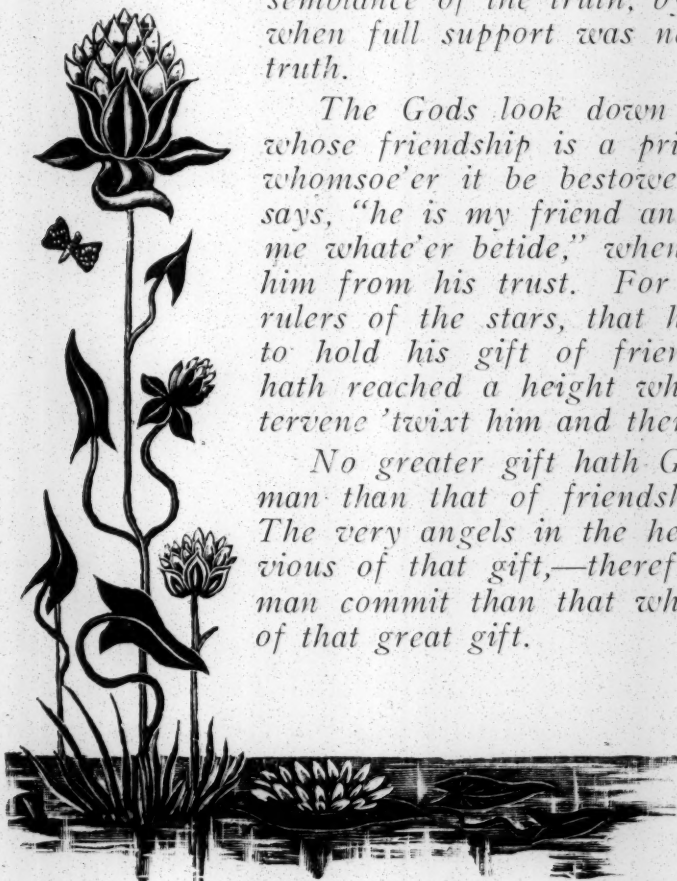
## BLESSINGS AND CURSES.

*The blessing of the Karmic Lords doth fall on him who dams the stream of evil into which his fellow man hath been engulfed, that so he be not swept away before relief can come. But woe betide the man who undermines the dam another man hath built, and turns that stream of evil on its course regardless of the struggling victim in its depths.*

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## IN THE VALLEYS.

In the valleys where the murmuring waters flow,  
 In the valleys where the grains and grasses grow,  
     Life gleams with prised brightness,  
     Flashing from high peaks of whiteness,  
 In the valleys—in the valleys far below.

In the valleys where the shadows come and go,  
 In the valleys of the shining afterglow—  
     From the mountain top all glistening,  
     With the myriad lives all listening  
 In the valleys—in the valleys far below.

In the valleys where the tribes of men shall blend,  
 In the valleys where all mortal things must end;  
     From the soul-kissed peaks of snow,  
     Life incarnates below  
 In the valleys—of the time of long ago.

In the valleys where all life is plain and low,  
 In the valleys where all creatures reap and sow,  
     To the stars those crags are cresting—  
     Yet that mountain base is resting  
 In the valleys—where the shadows come and go.

In the valleys where the murmuring waters flow,  
 In the valleys of the mellow twilight glow—  
     On the peaks, God's Presence glistens,  
     While to the Song of Life He listens  
 In the valleys—where the grains and grasses grow.

W. H. D.

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 THE PURPOSE OF LIFE.

TEMPLE TEACHINGS. OPEN SERIES. No. CXLIX.

Until the soul of man can reach the point of balance—the equilibrating center of consciousness, he is a drifting, purposeless animal, pleased when tenderly stroked; angry and mayhap vicious when the stroke is sharp; companionable, agreeable, selfishly unselfish when amused, flattered or adored; bitter, vengeful, often-times cruel when ennuied, ignored or ill treated.

The qualities which are pre-eminently active in these changes



have been bred, by the pairs of opposites, into his animal soul, and untill the change comes which lifts that animal soul into the environment of the human soul, wherein are stored the higher phases and forces of the same qualities, and where the effects of the action of the law of opposites are raised in proportion to his efforts for daily or yearly accomplishments, his opportunities for rapid growth are few.

Long before a child has grown to maturity it commences to realize that pleasure and pain may follow quickly upon the heels of each other.

Violent emotions in one direction are swiftly followed by equally violent emotions in another direction. An ecstatic joy is the forerunner of a gaunt specter of misery; and as year by year passes he begins to accept a great joy with an underlying fear, and the fear is generally justified. The periods between joy and sorrow are lengthened, and in the interim between joy and sorrow the soul is impelled to ponder and assimilate the results of either the joy or sorrow, as the case may be. Then there comes a long period when the joys of life come very infrequently, are less vivid and very temporary, and the sorrows seem interminable; the man becomes incapable of ecstasy, his joys are very tame affairs, and the periods of care, anxiety and fear grow longer and longer, and finally even sorrow loses its power to crush, fear is swallowed up in indifference, and real joy never enters his dwelling with the intent to linger for any length of time.

This is the tale of the average life, the life without a definite spiritual purpose. But the tale of the man with such a purpose cannot be told in such simple terms, nor are the results of his experiences the same, although the experiences may be similar, and to the common observer the dissimilarity may not be perceptible, but the difference lies in the fact that when the last mentioned man reached the point in his life cycle where the lengthened periods between joy and sorrow left him time and space for consideration, for pondering upon and assimilating the fruits of his experiences, he catches a glimpse of the great purpose behind all those fluctuations, and perceives that they are necessary to growth. He sees that when the pendulum of his clock of life has ceased its action to and fro there will come a time of rest and silence wherein opportunity is given for the coming of the "Holy Ghost"—the Illuminator—through Whom alone the vast mysteries of life are revealed.

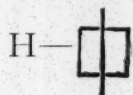
Life's purpose then becomes clear to him.

He perceives that the pendulum can attain to rest and equilibrium without the destruction of the clock, and the latter can be started up again at his option. Therefor his time and effort are spent in gaining the power to truly govern his own life instead of permitting it to be controlled by the elementary forces of life, and by the senses and emotions.

Eventually he finds that he can do better work for the world, and incidentally for himself, if he can continue in the state of equilibrium indefinitely, and so he transfers his life energy to a higher plane of life, and does so consciously, whereas the first mentioned man is the sport of the forces which have controlled him even to the end of his life, and beyond.

The ultimate effect of action is determined by the motive, the purpose of the act, whatever may appear to be the incidental effect of such action. The higher, the more unselfish, and humanitarian the purpose, the harder will be his battle with the pairs of opposites; yet without the victories won in these battles man would never rise above the soulless animal manifestation he was before the incarnation of the Sons of Mind.

So, instead of looking at the pairs of opposites as needless, cruel instruments of torture devised by an angry God, as man is tempted to do, when in the throes of suffering, he should endeavor to stand apart from, and realize that they are beneficent, needful, and altogether good.



### THEOGENESIS.

Commentaries on the Nine Stanzas of Dzyan Given by the Master Morya to the Temple of the People for the New Humanity.

#### STANZA III.

*Sloka 1.* "When the circle of flame shall open again and the line of life be loosed from thrall, the five will fall into the six, and Surabhi's teats will deliver four doves, each bearing a branch of the Sacred Ash for the help and healing of Maya's sons. Fohat will once more cross the line with another and mightier stride, and will draw the downward arc of the line of life to an upward sweep by the strength of his own right arm."

#### COMMENTARY.

Unless the reader bears in mind that there is an exoteric and an esoteric aspect of each one of the Stanzas and that occasionally



one of these aspects is emphasized at the expense of the other, the real value of the aspect which is temporarily obscured may not be appreciated.

In the first sloka of this Stanza the words "Surabhi's teats" furnish a key to a very esoteric aspect not only to this Stanza but also all others in which mention is made of the cow as a symbol of the Great Mother.

We will confine ourselves more to the exoteric interpretation of the words "the circle of flame" in this commentary.

In a former age there was a complete circle or chain of mountains surrounding what is now known as the lost continent of Lemuria. This mountainous chain was said to have been thrown up by a similarly formed continuous line of subterranean fires, which enveloped the inner sphere of the earth. At certain periods, these interior fires had burst forth from many of the mountains of the chain in vast flames, carrying with them stone and lava and thus forming volcanoes. At such periods, large sections of the continent were destroyed.

In prehistoric times it was believed that this continuous line of interior fires was formed of a very powerful race of the fire elementals, who all together were builders, protectors and avengers of the continent they had been partly instrumental in building. It was also believed that when the people of any one of the races inhabiting the continent became so addicted to evil practices that the wrath of these elementals was aroused, their anger was manifested in the increase of volcanic action, even to the extent of destroying the territory contiguous to the volcanoes, as well as the races of human beings that had so incurred the vengeance of the elementals. Finally, when all the people of the various races had reached a certain degree of wickedness, especially in the practice of black magic, every extinct volcano of the chain, as well as those in action at the time, were aroused to an unprecedented degree of fury. Terrific earthquakes occurred, and as a result, the whole continent was submerged in the ocean.

A few of the volcanoes have remained active even to this day, while others are now extinct. Among the mountain chains referred to are the Andes and Rocky Mountain chains and other chains in Alaska, Japan and Oceania.

As the circle of fiery elementals functioning in the interior of the earth constituted the "circle of fire," so the elementals in form as flames which broke forth in volcanic action constituted the "circle of flame" referred to in the before quoted sloka. The

opening of the "circle of flame" in this instance would indicate the cyclic reconstruction of an old continent or the building of a new one at the instigation of the Karmic Lords. It stands to reason that the same forces called into action for the destruction of a continent would be used in the reconstruction of that continent when cyclic law made this possible. Therefore, at such times there would be a resumption of volcanic and seismic activity resulting from increased activity in the race of fire elementals in the interior of the earth, and tremendous upheavals of portions of the submerged continent would appear on the surface of the waters.

It is now claimed by certain scientific investigators in the fields of seismic and geological research that some of the islands of the Pacific Ocean, notably those which have more recently appeared above the waters, are peaks of some of the higher mountains of some chain which must have formed a portion of the lost Lemurian continent, and that they have been thrown up as a result of comparatively recent seismic disturbances and the resumption of volcanic activity in some of the formerly quiescent volcanoes. These volcanoes are among those herein referred to as belonging to the "circle of flame."

As the above mentioned belief of modern investigators has been corroborated by one of the Masters in a private instruction, in the course of which prediction was made of the ultimate reappearance of the continent of Lemuria as a whole as a home for the next new root race, we may feel safe in accepting the statement of older sages who have said that a new continent, the sixth, a "new earth," would await the coming of a new race, the sixth race.

And who can blame us if we cast a longing eye toward those newly risen island peaks if we can forget for a moment the predictions of great changes to come in the comparatively near future for the betterment of humanity, when our hearts have been tortured by the exhibitions of brutality and inhumanity of daily occurrence all over the present, the fifth, continent?

"The line of life" is a figure of speech which may be found in ancient as well as modern religious literature. It indicates a genealogical connection between God—the Absolute—and the very lowest form of conscious individual life, as one seer has expressed it, "from atom to God." Loosing the line of life from thrall would mean the awakening of a world or a series of worlds, as the case might be, to active life at the close of a period of Praylaya.

As used in this sloka of the third Stanza, the words predict



the commencement of a new period of solar activity and the preparation to be made for a new race of human beings by the inciting of the fiery elementals to the work of building or reconstructing a new continent as a dwelling place for that new race. "And the line of life be loosed from thrall, the five will fall into the six," means that obstacles would be removed and preparations completed whereby the fifth sub-race of the fourth root race would make way for the sixth sub-race of the same root race.

(To be Continued)

B. S.

## THE CAULDRON OF THE GODS.

By JOHN O. VARIAN.

ACT III (Continued).

Daga Sings:

Through this great Cauldron's fire I work my will, I work my will,  
Through this great fiery flame comes my desire, my desire.  
Through Lir doth sing in my innermost dream  
And Mananan sway in the sea of seas,  
I sing in the Flame, I sway through the Fire,  
And I desire, and I desire,  
The soul of my dream, the heart of my flame.

*Invocation:*

Come forth from the Cauldron, Spirit of Fate,  
Broad is thy bosom, deep is thy mind,  
Bring blood on thy pinions and war on thy sword,  
Bring lust and bring passion, and sorrow and shame;  
For the hero shall grow by the sweep of thy brain,  
And the Druid shall thrive in thy bosom of might;  
Come with the song of the Flame and its word,  
Cleanse ye the water and wash ye the clay,  
Come ye forth from the Cauldron, thou Spirit of Fate.

The Green Flame spreads through Cosmos and becomes the dominant power. In the Cauldron's Centre a red glory commences to shine and Midyar is there standing with spear of light over it as his father Bron told him to do. For seven ages it develops and grows and gradually a golden radiant head with orange flaming glory for hair is seen in the whirling central wheel of the Green Flame. Then the Moreen is seen to gradually form in the flame of the Cauldron. Her body is red flame and a green mist of flame surrounds her. She has the great Sword of Flame from

the city of Findas in her hand, and shadowy pictures of battle and carnage are seen around her in space.

Moreen sings:

Daga, to thy calling soul I come,  
Out through the Flame to thy desire,  
Out through the Fire to the call of thy Will,  
What would ye of me in the Cauldron's Flame?

For I bring war and death and change,  
I wash away the things that be,  
I redden the lips of the Cosmic Sea,  
I whiten the bones of the dead of the dead.

Out of the Flame to thy desire,  
Out through the Fire to the call of thy will,  
Daga, to thy calling soul I come,  
What would ye of me in the Cauldron's Flame?

Daga:

Though Lir doth sing in my innermost dream,  
And Mananan sway in the sea of seas,  
Yet I desire the soul of my dream,  
Yet I desire the heart of my flame.  
Moreen! Moreen! Battle Queen!  
Wash ye the souls of the River of Life,  
In death, wash the taint from the sheath of the soul,  
In life wash the taint from the soul.

Give us war so we live,  
Give us peace or we die.  
I call thee from out of the flame,  
I call thee from out of the Fire.

By my desire, by my desire—  
I conjure thee out of my dream,  
For my soul craves my dream,  
For my soul craves thy flame.

The Moreen rises up in the Green Flame of the Cauldron and passes upward into the heights of Cosmos. As she does so the Cauldron shines so brightly and its Green Flame is so intense that even the Daga, its Master and the orderer of Nature, bows his head and shades his face.

(The End)



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## EDITORIAL MIRROR.

1915 Anno Domino!



In this Year of the Lord means the Twentieth Century of the Christian Era.



In other words it is nearly two thousand years ago that the Christos manifested to give forth the great message of "peace on earth, good will toward men."



Yet, during the past two thousand years, strife and wars have desolated the earth as never before.



But—this is not the fault of the Christian Era—but of the humanity of this planet which as yet is incapable of applying and practicing the theory of "peace on earth" and the Brotherhood of Man.



However—the work and teachings of the Great Master have not been in vain, for in spite of wars and strife, humanity is on a much higher level *en masse* than it was prior to two thousand years ago.



Much of the savage has been transmuted and ideals of unity, peace and brotherhood is more universal than ever before in the records of the race.



It is evident, however, to the occultist, he who sees the within of causes, that the primary spiritual force coiled up in organized Christianity has spent its force and is no longer capable of vitalizing the spiritual and moral ideals of the people and making such living powers in life.



Therefore, the necessity of the New Dispensation and a New Covenant—which means the unsealing and liberation of a new

and higher vivifying impulse and Force coming from Inner Spheres and which shall give a higher impetus to all human endeavor, thought and feeling. The year 1898 was the turning point of the New Cycle ushering in the New Dispensation coincident with the birth of The Temple under the definite directions of the Great White Lodge.



Great changes have been wrought in the thought and ideals of the people since that date sociologically and spiritually. Marvellous scientific discoveries and inventions that are revolutionizing the life of humanity has been made, and practical religious ideas and ideals that bring God nearer to humanity is fast leavening the mass,—all of which is the result of the great outpour of the Forces that belong to the New Era.



All that is now happening and will happen in the world during the next few years is the necessary burning up of the dregs of the old era, which, when completed will permit the forces of peace and brotherhood of the new order to manifest practically as never before in the history of modern civilization. "Arouse ye! Arouse ye! Children of the New Covenant!"

W. H. D.

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## CHILDREN'S DEPARTMENT

### Temple Builders—No. 121

FOR THE CHILDREN.

January, 1915.

An effort goes forth with this issue of our TEMPLE ARTISAN to bring about united action between people and between organizations in work for the children.

Two different organizations, the Oriental Esoteric Society, 1443 Q St., N. W. Washington, D. C., and our own Temple of the People, have planned to publish simultaneously in their respective organs, the *Bulletin of the O. E. Society*, and THE TEMPLE ARTISAN, and a series of articles which shall be of interest to children and their parents.

Thus we have clasped hands, have interlaced hearts, and com-



bined our energies on this one point: the bestowal of Love upon the Children of Man.

Otherwise we are entirely distinct, individual and apart—in organization and in lines of service. While having each his own particular tone or melody to chant in the Great Symphony, we need the support of diversity and we are content to throw our bass tones against the sweetness of the children's trebles, or to follow the intricacies of the fugue, each at his own pitch. There must be diversity in unity in all living works—diversity in methods or non-essentials, but UNITY is Love and in aim and purpose—that is in essentials.

The Heart of us is One, and that Heart which is one also with the Cosmic Heart Cell of All Being proclaims Love to All Mankind: And especially to the Children does our love overflow, for if there be one blessing more and greater than another that the little ones bring to us, it is that of Peace, of reconciliation, of tender love. For a little child the most self-centered will deny himself; to see the light in his eye is reward enough. Instinctively the loud voices of the quarrelsome sink shamefacedly if a child comes near. How many homes are held intact today for the sake of the children—by this power of the children to bring peace, harmony and understanding?

On this point, then, let us unite. We all love our children; let us love also the children of others, without regard to the barriers of sect or creed, that through childhood warfares may cease and disputes may be forgotten; so that when the King, the Conqueror, the Lord of Light Himself, shall come to reign in righteousness and truth he may be greeted with the sensitive touch, the beaming smile, the gentle word, the strong embrace of the Little Ones.

You who read! Do you wish to join this work for the children? Then give your hand in loving support to whatsoever Child of the Master may pass your way. Fall into sympathetic step with Truth wherever found, whether it be in your own particular field of service or not.

You who are organized in work for the world, you are already with us, for we are also working as you are with similar aims and purposes. Whatever your name and creed *we*, at least, *are with you* if you are contributing to the upliftment of the world in any field whatsoever. Call upon us for co-operative service and you will see how ready our response.

Will you not let the children steal their way into your hearts,

and, trampling down the barriers of sect and creed that have arisen there, help them to raise the Banner of Brotherhood?

If you are interested—if you would further this inspiration, write to either of the above organizations and send your name to the Syndicate of those who will unitedly and simultaneously proclaim aloud their Brotherhood with each other and their love of the Children.

The articles will be submitted to every Member for suggestion and addition before publication.

## OCCULTISM FOR BEGINNERS.

SECOND SERIES. No. XVI.

THE BRAIN (Continued).

In the last lesson some important occult characteristics though of a general nature was touched upon relative to the brain, from a physical standpoint. At this point it will be well to consider the spiritual brain which must be the higher correspondence of the physical instrument.

It is symbolically, as well as literally true, that the physical brain is naught more than PRIMORDIAL LIGHT incarnated in matter of such highly organized status, that, with every *motion* and *emotion* actuated by the FIVE or SEVEN senses, the cellular constituents of the brain respond and liberate some of that primordial light or color and then what we call THOUGHT and INTELLIGENCE occurs in a marvellous and ordered sequence. The thought will correspond to the shade or quality of color liberated.

All parts of the head including the brain correspond to the Ego—the I AM, both higher and lower. The force that ensouls and permeates this part of our being is known as the AKASA, corresponding of course, to the Universal Akasa which is the repository of all forces, forms and potencies that manifest on the outer planes. The Ego therefore dwells in an Akasic sphere of magnetic potencies which potencies can be made actual by RIGHT WILLING AND DESIRING, CONCENTRATION, and so on—by materializing the forces of that Akasic sphere, in other words.

This Akasic sphere in which the Ego dwells, has its seat of consciousness and is of course related, and is a part of, the Universal Akasa, and because of this connection a UNIVERSAL, that is COSMIC CONSCIOUSNESS is possible of attainment to the individual



Ego dwelling in each individualized Akasic sphere of the entity having embodiment on the outer planes.

The Universal Akasa is the SOUL ESSENCE of all things in manifestation. It can be drawn upon by will and desire to build *any kind of form or organism imaginable*. In terms of mentality it builds the sentient qualities in all things, animate and inanimate. By virtue of the *needs* of any organism, *desire* is generated and desire energizes *will* and *will* draws upon Akasa and what is needed and desired is then created and brought into objective existence. This is the KEY to the evolution of form, types, organs, and functioning parts in all creatures. Inversely when an organ or part is no longer needed, desired and used, it ATROPHIES and DISAPPEARS from the race or organism to which it pertained. For instance, that prehistoric creature which became the horse needed and so *desired* a hard hoof and so the toe nails of that creature became moulded in process of time into a hard huge mass which is the present hoof of the horse. Biologically all life originated in the oceans. In time the creatures of the deep had need to stay on the land for food purposes no doubt, and so some of the denizens of the deep became amphibious through structural changes taking place in the gills which became lungs. Then some of the same creatures, no doubt to escape danger, felt the need and desired the *power* of *flight* and in time its two front fins became wings, and later after long ages its scales became feathers and it ceased to become a water animal. In the same way if a clam or a turtle *felt* the *innate need* for the power of flight, after ages of time the shell would differentiate and it would develop wings and the power of flight desired, and all this by need, desire, and will ceaselessly working upon the Akasa with which each creature is connected making it one with the Universal Whole on that plane.

As the Akasa involves and permeates all matter, and as it has infinite potencies, any phase of matter can take on an infinite variety of forms and qualities. In other words, *anything* can BECOME ANYTHING ELSE, which in other terms, is expressed by the saying that the *infinitely great is mirrored in the tiniest speck or atom*. But it is more than *mirrored*; it is *there* by definite connection and relation. All of this will serve as a prelude to the next lesson on the AKASIC BRAIN OF MAN.

W. H. D.

## TEMPLE ACTIVITIES AND NOTICES.

In order to aid the circulation of THE TEMPLE ARTISAN and also extend the influence of the book, "From the Mountain Top," the following offer is made. The price of "From the Mountain Top" is \$1.50. For \$2.00 the book will be sent and the purchaser credited with one year's subscription to THE TEMPLE ARTISAN. Or THE ARTISAN will be sent to any one desired, if purchaser already gets THE ARTISAN.

\* \* \* \*

The Halcyon Centre had the pleasure of a holiday visit from Miss Eileen Dixon and Franklin Wolff of Carmel, and Miss Sybil Callay of Palo Alto. All of the above returned to their homes on January 4th with regrets that they were unable to prolong their stay.

\* \* \* \*

On New Year's Day in the afternoon the Temple Cottage Headquarters was "at Home" to all members. All local members with some non-members called and partook of the refreshments served, interspersed with music and pleasant discourse.

\* \* \* \*

Holiday parties and receptions were in much evidence this year at the Centre. The spirit of peace and harmony was unusually strong and evident.

\* \* \* \*

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\* \* \* \*

Members are reminded that October was the period for the payment of annual and semi-annual dues. Prompt remittance of dues is helpful to the Centre, permitting settlement of outstanding debts, for printing, postage and other inevitable expenses in conducting the work.

\* \* \* \*

Members should exercise care in drawing money orders, for payment of Temple dues, ARTISAN subscriptions, Helping Hand, contributions, and for bound ARTISANS, Temple pins, etc., always making payable to Jane W. Dower, Treasurer.

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All Temple members and other readers of THE ARTISAN should PROMPTLY NOTIFY the Scribe of any change of address. Send such notice on postal card or otherwise direct to the Scribe.



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